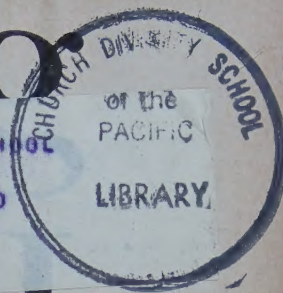


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August 13, 1961

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Page 9:

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BOOKS

A Feel for Mystery

MUSIC OF THE SPHERES. By
Guy Murchie. Houghton Mifflin. Pp.
644. \$6.95.

For readers who have been looking for a readable, intelligible, and reliable account of the whole range of modern physics, *Music of the Spheres*, by Guy Murchie, is probably the best available. The author is not a physicist, but the breadth and depth of his understanding in the field is entirely adequate to his task. His book covers the whole range of physics from astronomy and space exploration to special and general relativity and cosmology. In between are to be found quite ample accounts of atomic and molecular structure, solid state physics, elementary particles, quantum theory, optics and sound, and radiation. The book is copiously illustrated by the author with ingenious diagrams and sketches which aid greatly in understanding the text.

There are many pitfalls into which a non-expert could easily fall in attempting an explanation of such abstruse matters as particle-wave complementarity, electron states in atoms, spin, relativity, and the curvature of space. In view of this, it is quite remarkable how sure a grasp of difficult and subtle points in all these



areas Murchie has achieved. Explanations are clearly and well set forth in a highly readable style of considerable distinction and literary merit. The philosophizing which goes along with the exposition and description is not objectionable, as is so often the case, but contributes a great deal to the interest and value of the book.

This is not in any sense a religious book since theological questions or religious implications are nowhere explicitly dealt with in it. On the other hand, the hidden anti-religious dogmatism which so often accompany scientific writing are pleasingly absent from this book. The framework of reality within which the whole subject is treated includes the transcendent and acknowledges God as creator, if not explicitly as ruler and governor, of all things. There is moreover a fine sense of awe and reverence and a good feel for mystery which liberates the discussion of the nature of physical reality from the exclusive reliance on scientific modes of knowing which so often limits it.

WILLIAM G. POLLARD

The Living Church

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and the Thought of the Episcopal Church.

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THINGS TO COME

August

- 13. Eleventh Sunday after Trinity
- 20. Twelfth Sunday after Trinity
- 24. St. Bartholomew
- 27. Thirteenth Sunday after Trinity

September

- 3. Fourteenth Sunday after Trinity
- 10. Fifteenth Sunday after Trinity
- Joint Committee on Program and Budget for General Convention, Detroit
- Order of St. Luke the Physician, International Conference on Spiritual Healing, Philadelphia, Pa., to 13th
- 12. Daughters of the King, Triennial Convention, Detroit, to 16th
- 13. Church Periodical Club meeting, Detroit, to 16th
- 14. Meeting of executive committee, National Conference of Deaconesses, Detroit
- 15. Meeting of directors and corporation of Retiring Fund for Deaconesses, Detroit

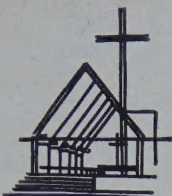
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The Living Church

Eleventh Sunday after Trinity
August 13, 1961

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Bishop Moses Dies

The Rt. Rev. William Francis Moses, Suffragan of South Florida, who entered a London hospital after suffering a heart attack on July 26th [L.C., August 6th], died in the hospital on July 31st. He was 63 years old.

Bishop Moses had been traveling in England with his wife, and was taken to St. George's Hospital in London after his attack. His condition appeared at first to be critical, but it was later reported that he had rallied. On the morning of July 31st, the bishop's physician found he was resting well — when he looked in on him again a short time later, he found he was dead.

Bishop Louttit of South Florida celebrated a Requiem Mass for Bishop Moses in the oratory at the diocesan headquarters on July 31st.

Bishop Moses was born in Atlanta, Ga., in 1898. He studied at the Georgia School of Technology and the University of the South, and was ordained to the priesthood in 1925. After serving St. James' Church, Cedartown, and the

Church of the Ascension, Cartersville, Ga., he was priest-in-charge of Grace Church, Sheffield, and St. John's Church, Tusculumbia, Ala., in 1929 and 1930. He was rector of All Saints' Church, Lakeland, Fla., from 1930 until 1952, and served as rector of the Church of the Redeemer, Sarasota, Fla., from 1952 until 1956, when he was consecrated.

He had been a deputy to General Convention six times and had episcopal oversight of the arrangements for the 1958 General Convention, held in Miami Beach. In 1957, the University of the South awarded him the D.D. degree.

He is survived by his wife, Cornelia Chaffee Moses, and by their three children: Mrs. S. J. Benigno of Sarasota, Fla.; Mrs. T. E. Braly, Jr., of Chattanooga, Tenn.; and Frank H. Moses of Florence, Ala.

RACE RELATIONS

Chicago "Wade-in"

An Episcopal housewife, president of the women of her parish, joined a "wade-in" demonstration against segregation customs at a Chicago beach last month.

Mrs. Frederick Diehl, a communicant of St. Ann's Church, Chicago, went with a group of about 70 people, both white and colored, to Rainbow Beach. The group arrived in the morning for a day of picnicking, swimming, etc., and encountered few difficulties until about two o'clock in the afternoon. (Late in the morning a woman repeatedly kicked sand onto blankets occupied by Negroes — she was arrested when she disregarded police orders to stop.)

In the afternoon a group of about 35 people, most of them of high school age, gathered. One white boy fought with a young Negro, and both were arrested. Presently, the crowd of young people began to advance on the demonstrators, and police separated the groups and caused them to sit down, threatening to arrest those who stood. At three o'clock, the agreed time, the demonstrators left.

Mrs. Diehl, who is a graduate of Shimer College and the mother of a year-old boy, said that she participated in the demonstration because "I have friends who are Negroes." She said that she felt it was desirable that some of the more complacent citizens should be "kicked

out of their apathy." The demonstrators, she said, were largely University of Chicago students. She said the demonstration was arranged by the Congress of Racial Equality, although she and most of the other participants were not CORE members. She said she felt that racial tensions in Chicago, while they may have been aggravated by reports of "freedom rides" and "sit-ins" in the south, are easing, and that the general racial situation in the city is getting much better. "It may be good for the problems to be coming out in the open," she said.

The Rev. Canon William S. Van Meter, head of the department of Christian social relations of the diocese of Chicago, told THE LIVING CHURCH that his department, along with other civic and religious groups of the area, is circulating a petition which points out that all Chicagoans, in varying degrees, are responsible for current tensions and injustices, and calls for all people of the community to do all they can to help solve the problem. He pointed out that the Illinois state legislature has just passed laws forbidding racial discrimination in the employment of workers in industry.

"Chicago," he said, "is, at present, one of the most segregated cities in the country, but the fact is beginning to bother people, and that's a hopeful sign."

DISASTERS

Flames Through the Slate

A passerby who spotted flames shooting through the slate roof of St. Mary's Church in the Highlands, Cold Spring, N. Y., on the morning of July 27th, turned in an alarm that brought a total of 120 fire fighters to extinguish the blaze in the 90-year-old church.

The church was insured for \$124,000, but it was estimated by some that the damage would exceed that amount. No one was in the building at the time the fire started, and it is reported that no one was injured during the blaze.

The fire was confined largely to the roof, which collapsed in several places, and to the walls of the church. The altar was undamaged by the flames, as were the pews. The church's organ was ruined by water, but parish records were unhurt.

Parishioners of St. Mary's are worshipping in the parish house while plans



Bishop Moses dies in England.

for rebuilding the church are being made. The Rev. Edward S. Gray is rector of the parish.

During the blaze, the Rev. William S. Reisman, rector of St. Philip's Church, Garrison, N. Y., put on a smoke mask and entered the burning church to remove altar furnishings and other items.

At last report, cause of the fire had not been determined.

GENERAL CONVENTION

Issues of the World



Nine great world issues and concerns which directly challenge the Church will be highlighted by artists' illustrations, photographs, and charts at the special mission exhibit of this fall's General Convention in Detroit.

Keyed to the theme "Ye shall be witnesses. . .," the exhibit will confront the viewer with the great concerns, and will seek to evoke in him a sense of responsibility for meeting these issues.

Twelve missionaries from overseas will be on hand at the exhibit, which will be circular in shape, and over 50' in diameter.

The issues which the exhibit will portray as facing the Church throughout the world are:

- (1) Health and social welfare,
- (2) Economic need and technological development,
- (3) Racial tension,
- (4) Population explosion,
- (5) Rapid social change,
- (6) Conflicting beliefs,
- (7) Education,
- (8) Nationalism,
- (9) Peace and unity.

Presentation will be in the form of panels, each with an artist's illustration of a Bible verse which speaks to the concern, with photographs and charts showing the needs and how the Church is trying to meet these concerns.

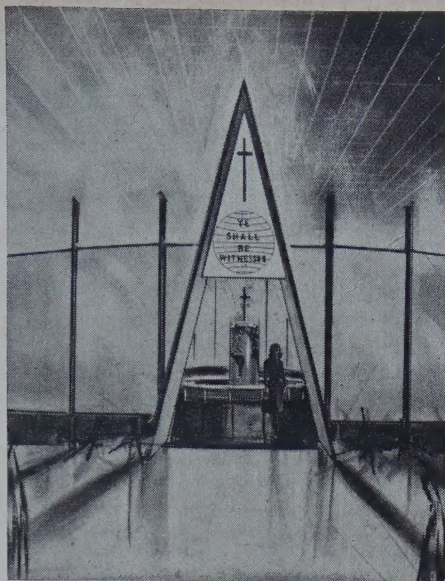
Another feature of the exhibit will be a "Street of Shops," with handicraft from missionary districts for sale and for display.

Triennial Hymnody

A special hymn for the 1961 General Convention has been written by Bishop Emrich of Michigan, whose diocese will be host to the Episcopal Church's governing body when it meets in Detroit next month. The hymn has been set to music by Kent McDonald, choirmaster of St. James' Church, Birmingham, Mich.

Mr. McDonald's work is an arrangement of a chorale by the 18th-century composer, William Tans'ur.

The first stanza of the hymn tells of the early Church in Michigan, which was started when one "Rev. Mr. Pollard" crossed the Detroit River from Canada



Planned mission exhibit entrance
Nine world issues and concerns.

to hold services in the old Indian Council House, which stood where Mariners' Church now stands in Detroit. The words of the hymn are printed here:

When mighty forests cast their shade
and stood in endless view,
From Canada the Gospel came,
in Pollard's frail canoe.

Our fathers knew God's wondrous works,
His love and firm decrees,
They praised within the wilderness,
Beside these inland seas.

That early Church so frail of old,
Was nurtured by their prayers;
And here across the widening years,
We join our praise to theirs.

Thy promise Lord has ever stood,
Thy word shall never fail;
Nor time, nor change, nor evil's host,
Shall 'gainst Thy Church prevail.

Thy faithful hand O God has led
Thy children on their way.
In this perplexing world be still
Our wisdom, strength and stay.

Now cleave our darkness with Thy flame.
Lord, send Thy living word,
That we may speak anew today
The truth our fathers heard.

O grant Thy people gathered here
Both fervent hearts and prayers,
That we may spread Thy truth abroad
And give it to our heirs.

Praise to the Father, to the Son,
Praise to the Holy Ghost.
Praise God ye generations here,
Praise Him angelic host. Amen.

SOUTH AFRICA

They Can Relax

It has been announced that the South African government will take no further action against the 61 people who have been under the accusation of treason for more than four years.

The 61 were the only defendants left

of 156 who were arrested late in 1956 for allegedly plotting to overthrow the government. Charges against many of these (including two Anglican clergymen) were dropped, and last spring 28 were found not guilty by the courts [L.C., April 16th].

The government also announced that it would not appeal the acquittal of the 28 who had been freed.

One of the first clergymen to greet the report was the Ven. C. T. Wood, archdeacon of Capetown, who is chairman for the western province of the Treason Trial Defense Fund. He said the news would be received with "immense relief" by many people.

Archbishop de Blank of Capetown is president of the fund, which has received about \$600,000 from people in various parts of the world.

Archdeacon Wood, commenting on the latest government action, said:

"We deeply appreciate the gifts to the Treason Trial Fund from South African sympathizers and others in England, the United States, and other countries abroad.

"Now, for the first time in four years, the accused can relax and pick up the threads of their old life and seek permanent employment. The [fund] is still helping many of the accused and their families who have been unable to earn a living during the long trial."

He added that the fund still needed about \$6,000 to complete its work, but said that "this amount is expected to be raised in South Africa itself." [RNS]

To Save Skins

"If we have reached the stage in this country where we need to arm ourselves against our neighbors," said Archbishop de Blank of Capetown, in a recent attack on the formation of "pistol clubs" in South Africa, "at least let us do it quietly and penitently with a sense of guilt, bowing our heads in shame."

The "pistol clubs" have been formed in a number of South African towns and villages in order that white women might learn to defend themselves with small arms in case of violence.

In speaking against the clubs, Archbishop de Blank said that the people of the country should band together "not to save their miserable skins, but to save the soul of South Africa and sow love where hatred has been planted." He said that there was need for an "apostolate of friendship that will banish through contact both suspicion and fear," rather than for such clubs.

He suggested that the government "ought to designate a day of national mourning and penitence wherein the people could confess the sins driving them apart." "Let's admit our failure," said the archbishop, who is an opponent of his government's *apartheid* policies, "and turn to God in a spirit of sorrow and contrition." [RNS]



Report of the Joint Commission on Ecumenical Relations

Facing the Joint Commission on Ecumenical Relations was the matter of presenting to General Convention resolutions in answer to questions of the Metropolitan of Calcutta and the General Council of the Church of India, Pakistan, Burma, and Ceylon. The Metropolitan and the Council wanted to know whether the Episcopal Church would be prepared to enter into relations of full communion with the united Churches of North India/Pakistan and of Lanka [another name for Ceylon] from the inauguration of those proposed united Churches. The Commission adopted the following resolution concerning the Church of Lanka:

"... Resolved, the House of _____ concurring, (1) that we are prepared thankfully to recognize the Church of Lanka, if organized on the basis of the proposed Constitution, as a Province of the Church Universal, holding the Apostolic Faith and possessed of true Bishops, Priests, and Deacons, (2) that we look forward to the establishment of intercommunion between the Church of Lanka and the Protestant Episcopal Church in the United States of America on the basis of a concordat similar to the Bonn Agreement between Anglicans and Old Catholics, hoping that certain anomalies and contradictions in the proposed practice of the Church of Lanka may be satisfactorily resolved."

(The Rev. William H. Nes, the Rev. Arthur Vogel, and Mr. Clifford P. Morehouse, Commission members, endorsed the report as a whole but would not endorse the resolution regarding the Church of Lanka, feeling that some of the objections to the North India Plan applied to this as well.)

Regarding the Church of North India/Pakistan, the following resolution was adopted, but not unanimously.

"Resolved, the House of _____ concurring, that the following message be sent to the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon. . . :
"Your Grace,

"In response to the brotherly inquiry contained in the letter sent by you through your chaplain on January 18, 1960, we are not able to say that the Protestant Episcopal Church in the United States of America would be prepared to enter into relations of full communion with the United Church of North India and Pakistan at its inauguration. Our uncertainty does not arise from fundamental disagreement with the method proposed to achieve the great end of visible unity in the Church of God, but from confusion which we find in the present Plan. We agree that reunion will demand a humble bringing before God of our various ministries for such gifts of authority and commission as they need. Certainly only God can reconcile our differences and unify the

diverse ministries now accepted in different Communion.

"But our solemn offering of our ministries for their reconciliation demands the clearest and most unambiguous words to describe our intention and hopes. We do not believe that the services of unification in their present form provide such clarity. Further, it is troubling to us to find unresolved other matters of varying degrees of theological significance. Of these we would mention the questioning of the validity of infant Baptism. . . ; the (undefined) permission of Baptism by sprinkling; the permission for ministers not episcopally ordained to celebrate the Holy Communion; the possible admission of women to the presbyterate; the uncertain relation of standards of faith previously used, and still permitted, to the profession of faith of the United Church and the historic creeds; and the lack of a stated eucharistic liturgy combined with adequate theological description of the Lord's Supper. . . .

"Certainly the quest for Church unity in North India and Pakistan is of God. We hope for further progress and wish to give every encouragement towards this end."

The Joint Commission made recommendation that there be appointed an ecumenical officer to serve as a special assistant to the Presiding Bishop for ecumenical matters, with adequate budgetary provision for salary, office, and travel. This recommendation was based on the dimension and scope of administrative responsibility falling on the Commission, the growth of day-by-day ecumenical business of the Church in relationship to the National Council of Churches and the World Council of Churches, and the need to keep the Church at large adequately informed on all phases of the ecumenical movement. Also influencing the recommendation were the Commission's beliefs that education on ecumenical matters is "done most inadequately under present arrangements," that "there is need on the part of the Presiding Bishop and the staff of the National Council to be apprised of matters of importance relating to ecumenical matters, that dioceses and provinces need to extend and deepen their ecumenical activities," and that there needs to be a means for coordinating "and planning the Church's activity and participation in ecumenical affairs."

The possibility, discussed at the General Convention of 1958, of combining the work of the Joint Commissions on Ecumenical Relations, Approaches to Unity, and Cooperation with Eastern Churches was considered by the officers of the three Commissions in two meetings during the triennium. It was decided to ask for another triennium of separate existence for further consideration of combining their work. The Commission, therefore, recommended the adoption of a resolution by General Convention continuing its existence.

Members of the Joint Commission on Ecumenical Relations are the Rt. Rev. Angus Dun, chairman; the Rt. Rev. J. Brooke

Mosley, vice-chairman; the Rev. James W. Kennedy, secretary; the Rt. Rev. Richard H. Baker; the Rt. Rev. Stephen F. Bayne, Jr.; the Rt. Rev. Donald H. V. Hallock; the Rt. Rev. John S. Higgins; the Most Rev. Arthur C. Lichtenberger; the Very Rev. John B. Coburn; the Rev. Gardiner M. Day; the Rev. Edward R. Hardy; the Rev. William H. Nes; the Very Rev. Lawrence Rose; the Rev. Arthur A. Vogel; Paul B. Anderson; Mrs. Lawrence Doty; Morton C. Jaquith; Clifford P. Morehouse; Harry Osborne; Albert A. Smoot; Mrs. Paul F. Turner.

ENGLAND

Concern with Sex

by the Rev. DEWI MORGAN

At a recent meeting, the British Medical Association invited two Anglican bishops to give addresses. The Rt. Rev. A. S. Reeve, Bishop of Lichfield, and the Rt. Rev. C. R. Claxton, Bishop of Blackburn, both spoke on the matters of increasing sexual aberrations and the sordid commercialization thereof. Bishop Reeve suggested that the British Medical Association should form a definite alliance with the Church in combatting this trend.

On a different level, the Rev. Joseph Williamson, vicar of St. Paul's Church, Stepney, sparked much discussion with a sermon at St. Paul's Cathedral. The Stepney church is in London's docklands, where the vice rate is high.

One result of Fr. Williamson's sermon was an official visit from the Minister of Housing in answer to a challenge which the vicar had made. Fr. Williamson maintains that much of the vice in his area is due to housing conditions which, he says, are intolerable in civilized society.

In his sermon at the cathedral, he castigated what he called the "wet and weak" attitude of the Church, and its "tepid" approach to the rehabilitation of those who have fallen. He called upon the archbishops and the bishops to gain a closer, first-hand understanding of the problems in his parish.

One bishop, the Rt. Rev. E. M. G. Jones of St. Alban's, has already visited Fr. Williamson's parish to see for himself.

Taxes Attacked

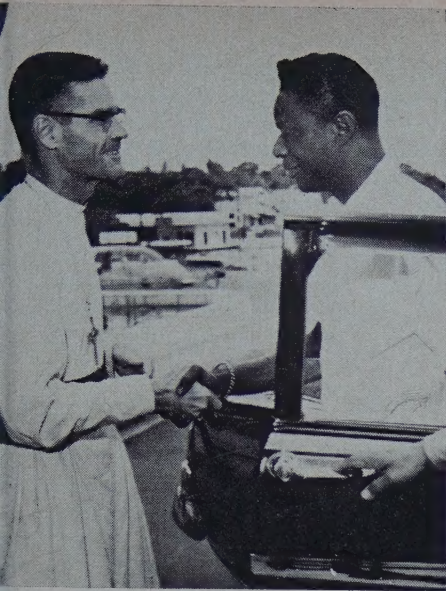
The Rev. Canon Lewis John Collins of St. Paul's Cathedral, London, has attacked a proposal by Selwyn Lloyd, England's Chancellor of the Exchequer, that taxes should be increased to pay for Britain's armaments program. Canon Collins has been identified with campaigns against nuclear arms for England. He said:

"Instead of cutting our large expenditure on armaments, he proposes to increase it. Mr. Lloyd is trying to persuade us that it is our patriotic duty to cut expenditures for teachers, scientific research, and aid to underdeveloped countries. . . . He strikes at those very things which are vital if the best of the values of the Western way of life are

Three-Hour Visit

During a personal appearance tour of Asia, singer Nat "King" Cole stopped off in the Philippines, and spent three hours visiting the Cathedral of St. Mary and St. John, St. Luke's Hospital, and St. Andrew's Theological Seminary at Manila.

Mr. Cole and his wife, who traveled with him, are active parishioners of St. James' Church, Los Angeles.



Bishop Ogilby of the Philippines greets Nat "King" Cole at St. Luke's Hospital.

to survive. At the same time he encourages the development of that selfish materialism which is at the root of all our troubles."

Commenting on the political situation in Berlin, Canon Collins said:

"The grotesque results of our policy of nuclear war 'brinkmanship' become every day more alarming. Both East and West talk as if there could be victory in a war over Berlin, a war which, if it starts, can end in nothing but mutual suicide." [RNS]

PUBLIC AFFAIRS

Death Penalty Retained

Ignoring an appeal signed by 142 Pennsylvania ministers (including Bishop Armstrong, Coadjutor of Pennsylvania, and 25 priests of the diocese), the Pennsylvania legislature defeated a move to abolish capital punishment.

The House voted, 173 to 32, to retain the death penalty, while a Senate committee tabled the matter by a vote of 16 to four. It was a defeat for the Pennsylvania Council to Abolish the Death Penalty, in which clergymen of many Churches are enrolled, and for the departments of Christian social relations of the five Episcopal dioceses in the state.

Among the arguments brought out against capital punishment were: (1) It is morally wrong for the state to kill; (2) Capital punishment has not proved a deterrent to crime or murder; (3) Death recludes the opportunity to remedy any error as to the victim's guilt; (4) Only the poor die in the electric chair, while those of wealth or influence engage in lengthy and mostly successful stays of execution; and (5) Life sentences are inadequate protection to society.

A legislator who was in favor of retaining capital punishment is quoted as having said, "Let's not give legislative immunity to murderers."

THE COVER

The passion flower received its name from early Spanish and Italian missionaries in Mexico and South America, who saw in it the emblems of the Crucifixion.

Various interpretations exist as to the symbolic meanings of the parts of the flower, but probably the best-known is the following:

The purple color of the flower represents the robe Christ wore on Good Friday. The three stigmas in the center resemble the nails with which Christ was nailed to the cross. The five stamens suggest the five wounds. The circle of violet-tipped filaments symbolizes the crown of thorns.

The 10 petals of the passion flower represent the Apostles, omitting Peter, who denied, and Judas, who betrayed our Lord. The three bracts or underleaves represent the three days in the tomb. The plant's leaf, of three points, represents the Holy Trinity.

IRELAND

Milestone

The Very Rev. Ernest Henry Lewis-Crosby, dean of Christ Cathedral, Dublin, Ireland, since 1938, died recently. Dean Lewis-Crosby was active in ecumenical affairs.

SCOTLAND

Stipends Up

by the Rev. THOMAS VEITCH

Three concerns stood out in the annual business of the Scottish Episcopal Representative Church Council, meeting in Edinburgh recently. The question of publishing a Church paper was left undecided, but action was taken to increase minimum clergy stipends now to \$1,950 — an increase of \$150 — and in 1962, to \$2,250 by means of a professionally conducted stewardship campaign.

A third matter of debate was the shortage of candidates for the priesthood and the low academic status of many present candidates.



Mr. and Mrs. Cole are "shown around" by Bishop Ogilby.

The Rev. Canon Richard Wimbush, principal of Edinburgh Theological College, pointed out that there has been no period in the past ten years when the number coming forward was so low.

Remarking on the paucity of university graduates among candidates, the Rt. Rev. Edward F. Easson, Lord Bishop of Aberdeen and Orkney, said, "It is true men of no academic standing could make good priests, but well educated men are needed to meet today's challenge."

To encourage vocations the Very Rev. David B. Porter, dean of Edinburgh, for the second year held a schoolboys' conference at the Theological College. Thirty-two boys heard lectures by the Rt. Rev. Francis H. Moncreiff, Bishop of Glasgow, and other clergy.

The Representative Church Council meetings included a report by the convenor of the overseas mission board, the Rt. Rev. John W. A. Howe, Bishop of St. Andrew's, Dunkeld, and Dunblane. Speaking of his visit to the Church in India, he said that "in the years ahead the Church might move into a period of greatly enhanced opportunity, or of much increased difficulty."

The number of Episcopalians in Scotland has fallen from 101,500 to 97,038 in the last year, but the number of communicants has risen from 56,027 to 56,725, according to annual publications of the Scottish Episcopal Church. It is also reported that giving to the four main Church funds has increased.

INTERDIOCESAN

State Commission

What was described as "inertia" among Episcopal clergy and laity in the state of Washington in meeting the challenge of Communism became a major topic of discussion at the first meeting of the newly-formed Episcopal Commission on

Christian Life and Work in the State of Washington. The commission, which met in St. Mark's Cathedral, Seattle, Wash., represents the unification of the departments of Christian social relations of the missionary district of Spokane and the diocese of Olympia.

Summarizing the discussion at the sessions, the Rev. Robert R. Johnson, rector of St. Michael's Church, Yakima, Wash., and chairman of the Spokane group, and Mrs. Leonard Frank of Seattle, chairman of the Olympia department, said there were widely different views on how to cope with the problem. They said, however:

"It is felt that the Episcopal Church needs to face the challenge of Communism on a spiritual level — and by the Church we mean the people in it.

"We have to admit that we haven't done anything about the issue involving the two . . . religions, Christianity and Communism. The Episcopal Church has been lax in carrying forward the battle.

"There has been an inertia on the part of clergy and laity. Our people have not been thoroughly taught their Faith, so have no basic knowledge of Christianity. And Christianity is the answer to Communism — but how can our people give the answer if they do not know it?"

Mrs. Frank and Fr. Johnson said that the Church must formulate a state-wide program with strong leadership to meet the challenge of Communism.

The meeting, which also discussed Indian affairs in the state, inner-city work, and other subjects, was under the leadership of the Rev. Herbert C. Lazenby, Jr., of the National Council's Division of Health and Welfare Services. [RNS]

PROTESTANTS

Merger Completed

The Congregational Christian Church completed its merger with the Evangelical Reformed Church on July 4th to form the United Church of Christ.

The government of the 2,000,000 member denomination will be a blending of the Congregational tradition, which features the autonomy of local parishes, and the Evangelical and Reformed polity, in which authority rests in regional groups of parishes. The uniting action came less than a month after a federal court dismissed a suit by which some merger opponents were trying to block the move.

After its formation, the new denomination promptly issued an invitation to the International Convention of Christian Churches (Disciples of Christ) to hold conversations looking toward a merger of the two bodies. The Disciples' group accepted the invitation, and said that they would "seek to stimulate discussions of possible union among our local churches."

The United Church of Christ is one of the three Protestant denominations with which Dr. Eugene Carson Blake, a Presbyterian, suggested that the Episcopal

Church unite, in forming a Church "truly Catholic, truly Reformed, and truly Evangelical." The other two denominations are the Methodist Church and the Presbyterian Church in the USA.

ORTHODOX

Intense Faith

During a recent visitation to Orthodox congregations in Mexico, the Most Rev. Archbishop Iakovos, head of the Greek Archdiocese of North and South America, said that, although Communism constitutes a serious danger to Latin America, it can be combatted through the "intense Christian faith" of the peoples in the area.

The archbishop said that the Orthodox Church was firmly in favor of Christian unity throughout the world. He said that religious divisions have contributed to the difficulties facing humanity today, adding that his Church wishes to work and study with all Christians, and to help all who need aid, whether Christians or non-Christians. [RNS]

REFUGEES

Ways to Help

Episcopalians throughout the country can aid in the resettlement of Cuban refugees, according to a National Council official. Up until now, the task has mainly been faced by the diocese of South Florida.

The Rev. Alexander Jurisson, executive secretary of the Department of Christian Social Relations' Division of World Relief and InterChurch Aid, says that Episcopalians can help by: (1) making housing and employment available for Cubans in coöperation with their parishes, and (2) supporting the Church's refugee resettlement work, especially for

minors coming from Cuba unaccompanied, with donations to the Presiding Bishop's Fund for World Relief. Such donations may be sent to 281 Park Avenue South, New York 10, N. Y.

Inland transportation of the refugees is paid by the U.S. government, according to a National Council report. Diocesan secretaries of world relief in many areas are being asked to lead in finding housing and employment for more Cubans, even if they must temporarily scale down other resettlement projects.

NEW YORK

Patron's Day

Eucharist in the morning, concert in the afternoon, roof-dancing at night — this was the recipe for the observance of the patronal festival of St. Christopher's Chapel of Trinity Parish, New York City, on July 23d.

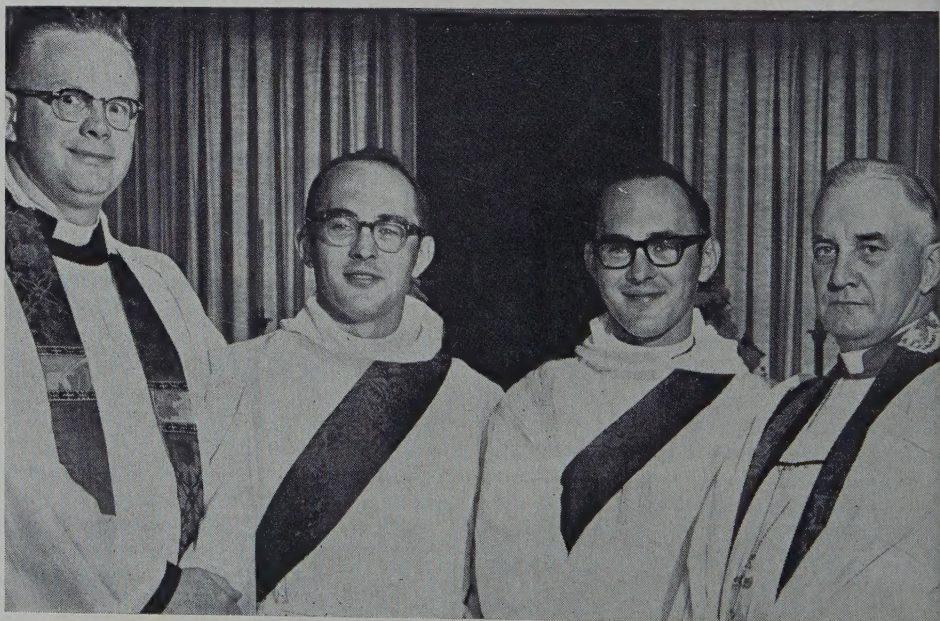
The observance started, according to the *New York Times*, with a Solemn High Mass in English and Spanish in the chapel's gymnasium. The Rev. William D. Dwyer, vicar of the chapel, was the celebrant, and he was assisted by the Rev. Walter N. Thompson as deacon and the Rev. Rafael DeSota as subdeacon. The Rev. Joseph Gibson Parsell, who served for many years in the Liberian mission of the Order of the Holy Cross, preached.

In the afternoon, an orchestra gave a concert in the courtyard behind the chapel, and refreshment stands were manned by members of chapel organizations.

The day ended with a dance, complete with band, on the chapel roof.

The Rev. Bruce Green (center, left) and his twin brother, the Rev. Duff Green, were recently made deacons by Bishop Vander Horst, Coadjutor of Tennessee (right). The brothers are the first candidates for Holy Orders to be presented from St. Bartholomew's Church, Nashville, Tenn., which became a parish six years ago. At left is the Rev. Robert S. Hayden, rector of the parish. The Greens will serve at opposite ends of Tennessee.

Bill Goodman



Independence Of Missions

The time has come

for new canons about the future

of our missionary enterprise, says the author

by the Rev. Steele Wade Martin

The goal of Anglican foreign missions has always been new autonomous Churches that are self-governing, self-supporting, and self-propagating. Is this the picture of missions drawn by General Convention in the canons, to govern our policy?

Throughout our history, American canon law has developed in response to specific American needs. It has dealt, in missions, with the realities and needs of the past very well: It provides for the creation of new missionary districts, and for the reception of foreign bishops and people as subsidiary missionary districts of the American Episcopal Church. When these canons were written, they covered the challenges of that time in the way the Church thought best.

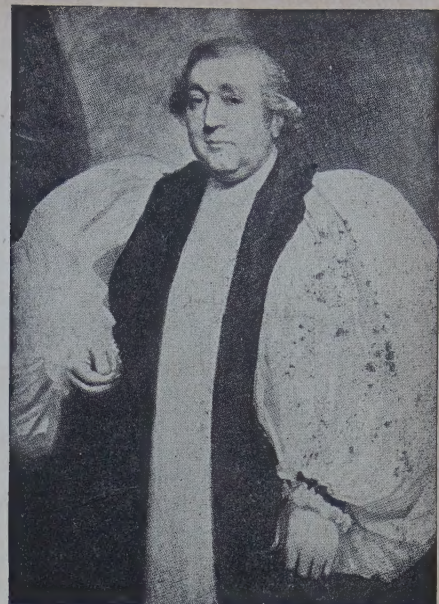
But the problem of today's foreign Churchmen is not how to become related to the American General Convention and to secure equal rights within the American House of Bishops. Today's challenge is growing self-determination and independence. The canons do not clearly set forth the goal and direction of independence. They do not even recog-

nize it, except perhaps through revolution, Communism, or schism.

The lack of explicit rules as to how our foreign mission Churches should be run is quite in accord with principles of self-determination, as well as with the variety of situations which mission in many new lands must involve. The American Church should not make specific rules: first, because no one rule will cover all situations; second, because, as an Episcopal Church rather than just an American Church, the bishops, priests, deacons, and laity of the new lands should determine their own godly counsel.

An American General Convention, ignorant of conditions even to the point of the names of local languages, cannot legislate canons in local matters. The principles of Holy Matrimony, for example, may remain the same but require different application where the civil law, customs, culture, and traditions have a practice different from the USA, for which our canon was basically written. What is true for such details as the form of the marriage canon must ultimately be true of Hymnal and Prayer Book.

Nor should Church structure in financial and economic matters be imported. American economic and financial history



Bishop Seabury: Consecrated by Scottish bishops.

has had a hand in producing in the United States an historically unique structure of Church support, without state subsidy or control by rich landed patrons. But financing of religion and the Church in foreign lands may not duplicate the results of the American middle class or the much discussed American suburban religion. In lands where these two factors do not yet exist, support cannot come from them.

Our canon law allows us much freedom for ecumenical adventure as the Spirit may lead the Church into new paths for these new times.* But we lack similar freedom in canonical permission for the possibility and general direction of the growth of our missions into the new forms of national independence. Surely tomorrow's autonomous Church we work and pray for in each missionary nation will not be a carbon copy of the Protestant Episcopal Church in the USA, any more than we are a copy of the Church of England. And, for some of our recent mission nations, "tomorrow" came yesterday. In loyalty and obedience to their own Church and canons our missionaries are being left too little room for hope. The canons almost seem to consider the status of domestic mission as temporary, but to regard foreign missions as permanent missions, with no stage of final growth.

Today family analogies are very popular in Christian education. Perhaps they might also be applied with profit to the mission field. In our Brazilian mission, in fact, the common title used for the American Episcopal Church is *Igreja Mae*,

Continued on page 12

*See Canon 36. The General Convention in Chicago in 1886 pioneered in laying down a basis of ecumenical discussion (now known as the Lambeth Quadrilateral).

The Rev. Mr. Martin serves St. Luke's Mission, Villa Maria, São Paulo, and teaches at St. Hilda's House, São Paulo, Brazil.

Disunion Is Heresy

The Ecumenical Commission of General Convention is responsible for maintaining contact between the Episcopal Church and such bodies as the National Council of Churches and the World Council of Churches. It also, for one reason or another, has fallen heir to the task of keeping in touch with the Anglican Communion in general and thereby has developed an advisory function to General Convention on unity negotiations of Anglican Churches in other lands which might affect the relationship of those Churches to the Anglican Communion.

It is not altogether clear why this last function belongs to the Ecumenical Commission rather than the Commission on Approaches to Unity, but perhaps the arrangement is a good one. The Unity Commission develops unity proposals for our own Church, the Ecumenical Commission reviews other people's unity proposals. Perhaps the Ecumenical Commission will some day have the task of making recommendations to General Convention regarding the Episcopal Church's relation to itself if it should adopt a reunion plan proposed by the Unity Commission along the lines of Lanka, or of North India and Pakistan, or of South India!

As reported in this week's news columns, the Ecumenical Commission has taken different positions regarding the two proposals now under consideration in the Church of India, Burma, Pakistan, and Ceylon. It recommends that General Convention declare itself to be "prepared thankfully to recognize the Church of Lanka . . . as a Province of the Church Universal, hold-



ing the Apostolic Faith and possessed of true bishops, priests, and deacons." But it expresses doubts about the North India/Pakistan plan, listing six points of concern, in a letter which it proposes that General Convention adopt as its message to those in charge of the negotiations.

Even the action regarding Lanka seems to be a little less than that hoped for by the Metropolitan of Calcutta. In answer to his inquiry regarding "full communion," the Commission asks General Convention to reply that "we look forward to the establishment of *intercommunion*" between the Episcopal Church and the Church of Lanka, "hoping that certain anomalies and contradictions in the proposed practice of the Church of Lanka may be satisfactorily resolved."

"Intercommunion," according to the terminology of

the Lambeth Conference, is something less than "full communion." Just how Resolution No. 1 can be so unmodified in its description of the Church of Lanka as a Province of the Church Universal at the same time that Resolution No. 2 is hesitant about entering into relationships with it is a bit of a mystery. If politics is the art of the possible, ecclesiastical politics seems to be the art of the impossible. We say in Resolution No. 1 that this Church is God's will, but add in Resolution No. 2 that what is good enough for God is not good enough for us.

It is possible that what the Commission means by "intercommunion" is actually "full communion," for this is what the Bonn agreement is regarded as having accomplished, although that agreement used the word "intercommunion." However, it is hard to believe that the Ecumenical Commission failed to remember the distinction.

The belief that the Church — true Provinces of the Universal Church and true members and congregations of it — can continually accept organization into denominations between which something less than full communion exists, is a heresy. Like the denial of the Virgin Birth, it is a flat contradiction of one of the articles of the Nicene Creed. It is time that all of us, on all sides of the unity question, roused ourselves from the free-private-enterprise view of religion which seems to have overwhelmed us. Richard Niebuhr has accurately described the "American Church" as something like the American automobile or steel or food industry — a religion industry with its separate brands cheerfully competing with each other in the midst of a general public recognition that each brand has its special merits; and with all agreeing that it is a good idea to keep the Churches separate and competing, so that each person may choose the brand he likes best.

It may be possible for some Protestant theological systems to endure a visible disunity in the belief that spiritual unity is what matters. But for Anglicans our disunity with other parts of the Church is one of the intolerable burdens imposed upon us by our sins. The Church is not an invisible spiritual entity in this world; it is that visible, bodily thing in the world which belongs to Christ. Whatever is cut off from us, whatever we are cut off from, is something we have lost. If any member of the Church suffers, we suffer, too. Perhaps we have become hardened to the pain of disunity, and perhaps this is necessary. But we should not let ourselves become so hardened that we fail to recognize that the normal, God-given response to disunity is one of pain.

We do not say that Resolution No. 1 is right and Resolution No. 2 is wrong. Perhaps, in spite of great good will for the pioneering efforts of the negotiators for the Church of Lanka, we must declare our belief that the plan is inadequate — too "anomalous," too far removed from what we believe to be God's will for His Church. Yet, we wish that by some miracle, by some divine revelation, we Episcopalians could rediscover the fact that it is a dangerous, perilous, critical, hell-damning decision to say "No" to unity when God says "Yes." The sin is just as great in this case as it would be if we said "Yes" to unity when God said "No." Indeed, on Judgment Day, those who have loved too little will be in greater peril than those who have loved too much.

Independence Day Sermon

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion



The Glorious Fourth of July was a somewhat mixed day for this particular American outpost in London, this year. On the negative side, the weather was chilly, blowy, occasionally drippy (what is known locally as a "fine" day); a thrift-minded administration had decreed no party for the nostalgic at the embassy; we were spanked in one of the newspapers for something or other — I think it was sprawling suburbs but it may have been too many people, but it was a sin, anyway; my bank's American flag got cut down mysteriously (this is a long story involving all sorts of sinister Communist plots, etc.); there were protest demonstrations about Polaris by assorted angry young men or at least bored teenagers.

On the positive side, we had all three of our own flags snapping briskly, which pleased our whole street and us, too; I did my quarterly cheque-book* balance and came out to the penny; our youngest son did modestly well on an examination; most of all, we were invited to celebrate the day with an Anglo-American group, and I was asked to respond to the toast, "The day we celebrate."

Heartwarming Celebration

I italicized the "we" because it was heartwarming to have the American Revolution proposed as something which British and American people could celebrate together, and I think with equal thoughtfulness and, perhaps, even thanksgiving. It was heartwarming on two counts: first, because it is only sensible to understand the American Revolution as an event within the long chronicle of British and European history, rather than as a singular bit of political parthenogenesis in a remote colony; second, because I deeply feel that it marked something for the British to give thanks for (and not merely that they were rid of malcontents, either).

Little need be said, surely, on the first point. There are those still, on both sides of the Atlantic, who do not or will not accept the unity of history and the fact that Adams, Hancock, Jefferson, Madison, Washington, *et al* were Englishmen, and on the whole about as distinguished and characteristic Englishmen as that generation provided. But it is as much malice as ignorance, nowadays, that keeps them from accepting this.

The second point — that this event in

British or European history is a thank-worthy one — is more debatable. There was a bit too much French in the American mixture to suit some, too much "equality," too much romantic or secularist theory. Or on the other side, there are not inconsiderable numbers of Americans who feel that a Commonwealth tie more substantial than the conventional vaporous Anglo-Americanism would be a healthy thing to curb American radicalism. For that matter, "independence" itself is a somewhat slippery word; and the commodity is not nearly as easy to recognize as the label.

For myself, I fully accept both points, and give thanks for that remarkable and providential triumph of English political thought and genius which produced the American republic. Even Jefferson's insistent "equality," as far as it can be distinguished from the general European legacy from the exciting medieval debate, is an English entry, by Locke out of Hooker (and with some of that exotic Aquinas blood as well).

At all events, I am glad for the history of the later 18th century in the Atlantic community; and if I were a British citizen, I would be thankful for the privilege England had of generating the ideas which are the life-blood of the American experiment. It was a costly development, in some senses, for it meant the separation of the 13 colonies, and it paved the way for much of the subsequent misunderstandings and impatience which have scarred our common history. But this is saying no more than that any gift, as far as it is a true gift, costs something. It must be given away, the giver must let go of it, he must understand that the gift is not his at all.

"Letting Go"

I am not suggesting for a moment that Britain has not known and accepted this. The whole history of the development of the Commonwealth has been an example of "letting go." No nation in history has shown greater imagination and generosity than the British in accepting and applying this sense of stewardship, as in contemporary Africa and Asia. All I am asking is that this be taken as a blessing and an honor, and not merely as a duty. This requires a high degree of selflessness, a very high degree of imaginative and humble and faithful stewardship.

Abraham Lincoln made an interesting comment once about this, about how people inherit other people's gifts, without any "right" to them. He said of the newcomers in American life who had no grandfathers in the American Revolution, "If they look back to trace their connection with those days by blood, they find they have none; they cannot carry themselves back into that glorious epoch and make themselves feel they are part of us; but, when they look through that old Declaration of Independence, they find that those old men say that 'we hold these truths to be self-evident, that all men are created equal,' and then they feel that that moral sentiment taught in that day evidences their relation to those men, that it is the father of all moral principle in them, and that they have a right to claim it as though they were blood of the blood, and flesh of the flesh, of the men who wrote that Declaration; and so they are."

So they are. The slave brought from Africa, the German coming to America so he could speak his mind, the Irishman hunting for a full stomach, the Sicilian coming to dig, the Swede to farm, the Pole to puddle steel, the Slovak to mine coal — who of them had forebears who earned their rights for them? Yet they entered, and still do enter, freely and fully into an inheritance which it was the honor of others to lay up for them; and by the very nature of the inheritance itself they are flesh of the flesh of the men who gave it to them. For what was given was infinitely greater than those who had the privilege of giving it or receiving it. What was given made the givers and the receivers one.

Our Forefathers, the Trustees

Need I point the moral? What seems clear about political history seems even clearer about religious history. If it was the privilege of men of time past to set free ideas of government and liberty which have enriched the lives of generations, infinitely more was it the privilege of our forefathers to be the trustees of the Gospel and the Prayer Book and the dream of responsible discipleship which is the essence of the Anglican tradition. These things were never ours, but always His who taught them to our fathers. We did not earn them; we have no "right" to them; nobody has any right to them. All that matters is that we shall claim and offer full blood-brotherhood to all of every race and tongue who will accept and use them.

The Anglican gifts do not belong to Anglicans, any more than the American gifts belong to Americans. They are not Anglican, nor English, nor Anglo-Saxon — they are, as far as they are true gifts at all, the gifts of God. And sorry is that man or Church which forgets this. And happy is he who soberly gives thanks for the honor of bearing his witness for what is not his, never was, and never will be.

* American spelling: check-book.

Some Handwork Projects

For your file, here are a dozen assorted ways for developing a class project. Remember that none of these is to be done merely as a physical activity, but as a means of expressing some idea first raised in class. These ways have all been used, and are suitable for the Church school. Note that activities marked with an asterisk are not particularly suited for the Sunday period, but require either a separate workroom (provided in some parishes) or a week-day work period.

(1) Peep show: Each child can make his own, or a couple can make one together. Use a cardboard shoe box. Cut a hole at one end for peeking, a larger hole in the cover to let in light. (You can put blue cellophane over this hole to give color.) Put a strip of construction paper around the two side walls and the end, with designs drawn on it for background (trees, houses, etc.). Figures and objects are cutouts, drawn with crayons, glued or riveted to the floor. Any Bible story or scene in church can be illustrated this way.

(2) Movies: A long strip of paper on two rollers is shown through an opening in a box. Pictures are made by all the class and drawn or pasted on. Subjects can be any Bible sequence or series of stories. Shelf paper (though waxy), plain wallpaper, wrapping paper, or a roll of the widest adding-machine paper can be used. If pictures are drawn to show horizontally, be sure the rollers have a wide bottom flange, to prevent the strip from sagging and tearing. Children can work on several pictures at the same time if the strip is spread out on a long table or board.

(3) Hand puppets: These are made from small paper bags, about four inches wide. Draw faces and cut holes at the sides. Put thumb and middle finger through holes, forefingers upright to move the head. Performance is done behind the edge of a table. Each operator speaks the lines for his character. This is fun and useful for developing characterization.

(4) Letters: These can be written to children in other parishes or other lands.

(5) Scrapbooks: These are made to amuse children in the hospital. Pages can be made of cloth.

(6) Book of prayers: This is to be used at home. Decorate the cover and bind by hand. For younger children, prayers can be typewritten.

(7) Map of the Holy Land: * Sketch the map first on a board about 18" x 30" or larger. To show relief, first tear up a quantity of newspapers and soak them in a container, then add a little flour and salt. This makes papier-mâché, which is applied to the board to make mountains. Paint the sea blue. Put markers on the principal points: Bethlehem, Jerusalem, Nazareth, Capernaum, etc. (An elaborate map may have lights at such places, controlled by the speaker when demonstrating. Flashlight bulbs and batteries are used.)

(8) Posters: These are made to advertise some coming event. Pictures are drawn or pasted or done with spatter ink and stencils.* Letters can be cut out and fastened on with an office stapler, or pipe-cleaner letters can be glued. Use double-size construction paper. Let every child make his own. Exhibit every one.

(9) Altar hanging: This is made of white cloth such as old sheeting. Decoration may be a brief Bible text, with designs and borders. Sketch with a soft pencil, color with crayons (when pressed with a hot iron this gives the effect of tapestry), or use stencils and spatter ink. The finished hanging can be used in the prayer corner at home, or for a wall decoration. It should be small — about one foot square.

(10) Pin posters: These are done by the entire class. A 3' x 5' board of soft building material is used on a wall or an easel. Cut-out objects are fastened by means of large office "T" pins (not thumbtacks). The pins, being functional, are not noticed. Apply the background first: hills, trees, bushes, sky. Figures of people are made by the children, crayoned, and then cut out. In use, different children fasten on their characters, telling part of the story. The whole can be built into an elaborate scene over several Sundays, or it can be dismantled and used repeatedly for new stories. This is better than a flannelgraph.

(11) Christmas crèche: Let each child make his own from clay figures, pipe-cleaners, clothespins, or cutout figures, colored with crayons. Turn the sand table into the fields of Bethlehem.

(12) Christmas cards: Use portions of last year's Christmas cards. Decide on the best words for greeting, then do the lettering with stencils, block prints, or spatter print.*

In every case, make it a project, that is, an outcome of a discussion, not an activity proposed and directed by the teacher alone. Note well the following steps in developing a project.

➤ Launching: Warming up, creating interest.

➤ Planning: Ways, methods, forms, materials, committees.

➤ Carrying through.

➤ Evaluating: "What did we learn?" "Next time we could do it this way. . . ."

ACU CYCLE OF PRAYER

August

13. St. Mary's Hospital for Children, Bayside, N. Y.
14. Church of the Messiah, Las Animas, Colo.
15. Church of St. Mary of the Angels, Hollywood, Calif.
16. — — —
17. All Saints', Denver, Colo.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.
19. — — —

or Mother Church. We, in turn, perhaps think of our spiritual progeny as infants (when they first hear the Word of Life), later as children, and then eventually as difficult adolescents. But, officially at least, there is no way we can cut the silver cord, no way we can have a relation to these offspring in their adult stage.

Division and Ambivalence

Already within missionary thinking there is a division and ambivalence about this. Identification with the people to whom we go as missionaries means long-term commitment. Yet all our hopes for this mission to pass to independence mean that our duty is *not* to hold on to our daughter Churches or to positions of authority within them. Canonical provision for the independence of missions apart from our General Convention and its American decisions would help point the way to independence in an age when colonialism in any form is a damning charge, without much chance of just refutation.

Perhaps one of the most striking examples of the effect of such a lack in canon law is in the birth of the American Episcopal Church. Because of a lack in English Church law, Bishop Seabury could not be consecrated as a bishop in England but was consecrated by Scottish bishops outside the state Church in Scotland. Today our problem is a little different: We can consecrate bishops for missions, but we have no provision for their independence. Had the situation in the late 18th-century Church of England been like ours today, the English bishops would have had to say to Seabury, "Yes, we can consecrate you, but you must use our financial system, translate our Prayer Book, become a member of the House of Lords, or at least of the Convocation of Canterbury, which will of course continue to govern your canon laws. We will not provide for any American elections of bishops — that will be done at the Convocation of Canterbury."

This analogy can give only part of the flavor of present-day nationalism in mission lands. Unlike the British, they do not share with us a common language and a common tradition of law, culture, and religion.

It is time for some new canons about the future of our missionary enterprise, though it cannot justly be called merely our American Church's enterprise. It is now no longer solely ours. There are bishops, priests, deacons, and laymen who are the Church in many new lands. With them we work as partners, and we wait for the day when they will be masters of their own destiny. We must be prepared to become sister Churches in the Anglican Communion and partners in obedience to the Divine Commission.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

The Hand of Fellowship

Since the visit of Bishop Gray to South Africa [July, 1959] and his brief stay in Zululand, I have received copies of THE LIVING CHURCH, which I not only found extremely interesting and informative but passed on eventually, when my African staff had read it, to the parish church bookstall, where several parishioners looked forward to reading it, including one lady who is the daughter of an Episcopal clergyman from the States.

My personal evaluation of THE LIVING CHURCH was that it is not just another Church magazine, but that it brought to me, in rather lonely circumstances, cut off from the main streams of Church life, a freshness and vigor which seems very apparent to us in the life of the Episcopal Church today.

I am on the far edge of Zululand in a small town called Dundee, after its Scottish namesake, where nearly 80 years ago Scottish miners came out to dig coal in what was in those days the wild and woolly parts of the country. Less than 20 miles away are such historical names as Isandhlwana, Rorke's Drift, and Blood River, where terrible massacres of early white settlers and last-stand fights by British forces occurred. But, today, in spite of a most difficult political situation, with, as you know, the continent of Africa in turmoil or at best uneasy, the Church is more than holding its own. I rejoice here in Dundee with a splendid Zulu priest as colleague.

The rather lovely old parish church contains a mixed congregation of white, Indian, and colored people, and quite spontaneously the white Council recently asked the colored community to elect their sidesmen to serve on the Council, representative of all races. At the altar our servers may be white or colored, depending on who is on duty to serve for the day. Color has no relation to the choice made. Sunday school teachers now meet in a common preparation class and the white and colored Sunday schools meet together.

We have a colossal task before us, and a constant war with prejudice that almost seems inborn, but our greatest need is for the hand of fellowship and prayers of Christian people everywhere.

In reading THE LIVING CHURCH some of us have felt the hand of fellowship through the common faith and Church which unite us.

(Rev.) ARTHUR MATTHEWS
Dundee, Natal, South Africa

The Name of the Church

I would like to thank Mr. Harvey Byers Wang for his letter [L.C., May 14th] regarding the name of our Church, and to say that I concur wholeheartedly in the thoughts he has expressed.

Since we are taught and believe that we belong to the Anglican Communion and that

ours is the true Catholic Faith, shorn of the false doctrines and corrupt practices which sprang up through the Middle Ages, why do we not say so very simply by calling our Church "The Anglican Catholic Church"?

Perhaps the greatest factor in this whole problem is that people are so afraid they might be associated with the Church of Rome and this, in turn, is the result of the abysmal ignorance of the majority of Episcopalians in not knowing enough about their own Faith, nor the differences and/or similarities with the Roman Church, and the meaning of these differences and/or similarities and from whence they originated. This would include the very important factor of symbolism and its great influence in our spiritual life.

It is my thought that a great deal of this could be overcome by the Episcopal Church itself in using more forceful and vital methods of education. In the ultra-sophisticated space age in which we live, it seems that only very dynamic measures will overcome the extreme lassitude and indifference of the people and make them want to learn and understand. Time after time I have read in nationally syndicated news articles, in magazines and other publications, statements about our Church which I know are untrue and entirely misleading; yet they are never corrected (not in print at any rate), so the false image is established in the public mind. This would seem to call for more alert and informed public relations activities. Surely it takes a voice of authority to correct such statements.

So I sincerely hope that this General Convention will see fit to change our name to one that is more fitting and which more correctly describes our Church. My reason for choosing the name "Anglican Catholic Church" is that to me it most nearly describes the true nature of the Church. The name "Episcopal Church" does not fully describe it, since the Methodist Church sometimes uses this name; and the name "American Catholic Church" might arouse still further consternation by confusing us with the Church of Rome.

(Miss) DOROTHY E. SUTTON
West Palm Beach, Fla.

Revised Edition

When we read the review of Dr. Farrer's *Faith of My Own* [L.C., June 4th], we immediately ordered copies of it for stock, thinking that we would have another of his splendid books to read. Alas — it is a slightly revised edition of his *Said Or Sung*, which was published in England in 1960. Nowhere — either on the jacket of the book or

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

August

13. New Guinea
14. New Hampshire, U.S.A.
15. New Jersey, U.S.A.
16. New Mexico and Southwest Texas, U.S.A.
17. New Westminster, Canada
18. New York, U.S.A.
19. Ngo-Hsiang (Hankow), China

in reviews we have read — is this fact mentioned.

We hope you will mention this in a future issue of THE LIVING CHURCH so that others will not be misled as were we.

ALICE H. HAMILTON
(Mrs. William)
Episcopal Book Store
Greenville, Ala.

Editor's note: World Publishing Company tells us, "We published this book with the understanding that we had the exclusive American territorial rights, and that no copy of the English edition had been sold in this country."

The Episcopate

If the historic episcopate is not of the essence of a Church, then that Church is not an Episcopal Church. Whether or not the historic episcopate contributes to the well-being of the Church (like everything which exists) depends on its use or abuse; but if the historic episcopate is not of the essence of the Church — then it is not worth fighting about!

(Rev.) CARROLL M. BATES
St. Andrew's Church
Linden, N. J.

SCHOOLS

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Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

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School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:
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THE SISTER SUPERIOR

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Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

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Peekskill 9, New York

NURSING

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St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

PEOPLE and places

Appointments Accepted

The Rev. Donald S. Barrus, formerly director of Christian education at Holy Trinity Church, West Palm Beach, Fla., is now rector. Address as before: Box 2246.

The Rev. Alan L. Chisholm, who was recently ordained deacon, is now curate at St. James' Church, Los Angeles. Address: 3903 Wilshire Blvd., Los Angeles 5.

The Rev. David L. Clark, formerly assistant at Christ Church, Boston (Old North Church), is now part-time assistant at Christ Church, Waltham, Mass., and also a teaching fellow at the Harvard Divinity School. Address: 13 Dennison St., Waltham.

The Rev. Halsey M. Cook, formerly executive secretary of the department of Christian education of the diocese of Maryland, will on September 1 become rector of St. Paul's Church, Baltimore, Md. He is also an honorary canon of the Cathedral Church of the Incarnation, Baltimore.

St. Paul's Church, at Saratoga and Charles, is the oldest Episcopal church in Baltimore. It was founded in 1692.

The Rev. J. A. Frazer Crocker, Jr., formerly curate at Trinity Cathedral, Davenport, Iowa, will on September 1 take charge of St. Paul's Church, Sioux City, Iowa. Address: 1503 Helmer St., Sioux City 3.

The Rev. Arnold A. Fenton, formerly rector of St. Stephen's Church, Longview, Wash., will on August 15 become rector of Christ Church, 310 N. "K" St., Tacoma 3, Wash. Residence: 1419 N. Winnifred St., Tacoma 66.

The Rev. Edward S. Gray, formerly rector of St. Mary's Church, Cold Spring, N. Y., will on September 1 become assistant to the dean of St. Matthew's Cathedral, Dallas, Texas. Address: 3456 Amherst St., University Park, Dallas.

The Rev. John H. Gray, formerly vicar of St. Stephen's Church, Blytheville, Ark., and Calvary Church, Osceola, will on August 20 become associate director of the General Division of Laymen's Work for the National Council, 281 Park Ave. S., New York 10. Residence: 109 Northfield Rd., West Orange, N. J.

The Rev. John L. Gretz, formerly curate at Trinity Church, Southport, Conn., is now rector of St. Andrew's Church, Prineville, Ore.

The Rev. Richard W. Ingalls, formerly assistant minister at St. John's Church, Royal Oak, Mich., is now serving as rector of St. John's Church, Howell, Mich.

The Rev. Chandler C. Jackson, II, formerly cu-

rate at All Saints' Church, Riverside, Calif., is now rector of St. John's Church, Hermiston, Ore.

The Rev. David B. Kenny, formerly vicar of St. Luke's Church, Eddystone, Pa., is now rector of St. Martin's Church, Marcus Hook, Pa. Address: 2 W. Ridge Rd., Linwood, Pa.

The Rev. Elborn E. Mendenhall, formerly curate at Grace Church, Utica, N. Y., is now rector of Holy Trinity Church, Hartwell, Cincinnati, Ohio. Address: 8406 Burns Ave., Cincinnati.

The Rev. Frederick F. Powers, formerly rector of Trinity Church, Cliffside Park, N. J., will on September 1 become staff chaplain for the Institutional Chaplaincy Service, Philadelphia.

The Rev. Cuthbert Pratt, D.D., formerly rector of Holy Trinity Church, E. Eighty-Eighth St., New York City, will in October become rector of Holy Trinity Church, Rittenhouse Square, Philadelphia.

The Rev. Karl F. Reich, formerly vicar of Trinity Church, Bryan, Ohio, will on September 1 become priest in charge of the Church of Our Saviour, Langdon, N. D., and the church at Walhalla, N. D.

The Rev. Stuart A. Schlegel, formerly assistant priest at the Mission of St. Francis of Assisi, Upi, Cotabato, Mindanao, Philippines, is now the priest in charge. He will also continue work as principal of St. Francis' High School.

The Schlegels also announce the birth of a son, Leonard Bruce, on June 30, in Manila.

The Rev. John Gordon Shoemaker, formerly chaplain and head of the department of sacred studies, St. Paul's School, Concord, N. H., will be associate canon of the Washington Cathedral and chaplain of the National Cathedral School for Girls. He will also be head of the school's department of religion.

The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged \$8,300.85
Receipts Nos. 3274-3383, July 26-Aug. 1 978.10

\$9,278.95

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Residence: 3113 Thirty-Sixth St. N. W., Washington, D. C.

The Rev. Elwin W. Smith, formerly canon pastor at St. Mark's Cathedral, Seattle, Wash., will on September 1 become rector of St. Clement's Church, Berkeley, Calif. Address: 2833 Claremont Blvd., Berkeley 5.

The Rev. Stanley B. Smith, formerly rector of St. Margaret's Church, Hazel Park, Mich., in charge of St. Patrick's, Madison Heights, will on August 20 become vicar of St. Anselm's Church, Lafayette, Calif.

The Rev. Paul E. Sutton, formerly rector of Christ Church, East Tawas, Mich., will on September 1 become rector of St. Andrew's Church, Flint, Mich. Address: 1614 Broadway Ave., Flint 6.

The Rev. Harry R. Walrath, formerly curate at All Souls' Parish, Berkeley, Calif., has for some time been vicar of St. Luke's Church, Atascadero, Calif. Address: Box 1168.

The Rev. Pitt S. Willand, formerly rector of the Church of the Good Shepherd, Athens, Ohio, in charge of the church at McArthur, will on September 1 become rector of Emmanuel Church, Webster Groves, Mo. Address: 329 McDonald Pl., Webster Groves 19.

Ordinations

Priests

Alabama — On July 2, the Rev. Jack K. Bush, curate, Christ Church, Mobile.

Central New York — On June 5, the Rev. Roger L. Prokop, missionary at Trinity Church, Canastota, and St. Andrew's, Durhamville. On June 17, the Rev. Alan H. Gee, priest in charge of St. Paul's Church, Brownville, and Christ Church, Sackets Harbor. On June 24, the Rev. Stephen J. Williams, missionary at St. John's Church, Marathon, and Grace Church, Whitney Point. On June 29, the Rev. George O. Nagle, priest in charge, Christ Church, Jordan, N. Y.

Michigan — On July 7, the Rev. Robert F. McClellan, Jr., who will attend Michigan State University.

South Florida — On July 15, the Rev. Tillman B. Williams, vicar, St. Jude's Church, Miami.

Marriages

Miss Virginia Leigh Porcher and the Rev. Edward A. Rouffy, curate at Christ Church, Macon, Ga., were married on July 1.

Births

The Rev. Thomas M. Magruder and Mrs. Magruder, of Reno, Nev., announce the birth of a son, Scott David, on July 20. The Rev. Mr. Magruder is administrative assistant to the Bishop of Nevada.

The Rev. Robert E. Morisseau and Mrs. Moris-

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

COAT OF ARMS

EPISCOPAL CHURCH HERALDRY, \$2.00. Family Arms searched. Heraldist, 2101 Eastern Avenue, Cincinnati 2, Ohio.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

HOUSEMOTHER needed in Church boarding school in the Midwest. Reply Box K-626.*

WANTED: Refined Christian woman for house-mother in Episcopal Girls' Boarding School. Apply to Headmistress, Box 445, Faribault, Minnesota.

WANTED: HOUSEMOTHER. Write or call Headmaster, St. Mary's School for Indian Girls, Springfield 156, South Dakota.

POSITIONS WANTED

EXPERIENCED PRIEST with medium family, Catholic, prefers missions. Reply Box M-628.*

MALE — Liberal Arts graduate desires position in Church-related institution, working with children. Reply Box S-631.*

PRIEST urgently seeks work, moderate Catholic parish. Good preacher, pastor, Christian education, music, organizational all ages. Reply Box J-627.*

RECTOR early sixties desires change, preferably assistant city church. Reply Box G-632.*

*In care of The Living Church, Milwaukee 2, Wis.

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(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

seau, of St. Peter's Church, St. Louis, Mo., announce the birth of their first child, Stephen Byars, on July 7.

The Rev. John M. Scott and Mrs. Scott, of All Saints' Church, South Charleston, W. Va., announce the birth of their third child and second daughter, Julia Anne, on June 16.

The Very Rev. John C. van Dyk and Mrs. van Dyk, of St. Paul's Cathedral, Okla., announce the birth of their fifth child and third daughter, JoAnn Merrill, on July 15.

Armed Forces

Chaplain (Lieut.) Calvin J. Croston, formerly addressed in Middletown, R. I., may now be addressed at the Office of the Chaplain, Marine Air Group 32, MCAS, Beaufort, S. C.

The Rev. Walter D. Edwards, formerly vicar of St. Elizabeth's Church, Roanoke, Va., is now a chaplain in the U.S. Air Force, with the rank of Captain. Address: Box 1544, USAF Chaplains School, Lackland Air Force Base, Texas.

In the field of hobbies — Chaplain Edwards is an enthusiastic ham radio operator.

Chaplain E. James Kingsley, formerly addressed at Chaplain Section, Sheppard Air Force Base, Wichita Falls, Texas, may now be addressed at 110-B Hercules, Sheppard Air Force Base, Wichita Falls, Texas.

The Rev. Jeremy H. Knowles, formerly curate at St. Gabriel's Church, Hollis, L. I., N. Y., is now an Air Force chaplain at Lowry Air Force Base, Denver. Address: 208 Pontiac St., Denver 20.

Seminaries

The Rev. George H. Easter will be instructor in Christian ethics at the Philadelphia Divinity School. Formerly addressed in Oxford, England, he will be addressed at 216 St. Mark's Square, Philadelphia 4.

Missionaries

The Rev. J. Thomas Kelly, who has been serving for the past year in Rio de Janeiro, Brazil, has returned to the United States to work.

The Rev. Minor L. Rogers, vicar of churches at Forest, Va., and Sedalia, has resigned as of the end of August. He and his wife will study Japanese for a time at Georgetown University in Washington, D. C., and will then work in Japan. They have a son who is a year and a half old.

Degrees Conferred

The Church Divinity School of the Pacific recently awarded the honorary degree of Doctor of Divinity on: the Very Rev. C. Julian Barlett, dean of Grace Cathedral, San Francisco; the Rev. Ken-

neth W. Cary, rector of St. Matthew's Church, Pacific Palisades, Calif.; the Rev. Louis B. Keiter, rector of All Saints' Church, Portland, Ore. (previously reported); the Rev. LeRoy D. Lawson, rector of St. Barnabas' Church, Deland, Fla.; and the Rev. John W. Pyle, chaplain to Episcopal students at the University of Chicago.

Changes of Address

The Rev. Richard H. Humke, formerly addressed in Honolulu, where he was vicar of the Good Samaritan Mission, is now awaiting assignment. Temporary address: 1533½ Central Ave., Dubuque, Iowa.

The Rev. Harcourt E. Waller, Jr., Episcopal chaplain to Florida State University, Tallahassee, will be a student at St. Augustine's College, Canterbury, Kent, England, during the academic year of 1961-1962. Address: 2 Monastery St., Canterbury. (His associate, the Rev. Roger K. Steinhauer, will continue the college work in his absence.)

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Floarda Howard, retired priest of the diocese of New York since 1957, died in New York City on July 13th at the age of 79.

Mr. Howard was born in Philadelphia in 1882. He studied at the University of Pennsylvania, and received the BD degree from the General Theological Seminary in 1912. He was ordained to the priesthood in 1907. He organized St. Jude's Chapel, a mission of St. Michael's Church, New York City, more than 40 years ago, according to the New York Times, and was priest-in-charge of the chapel until 1957, when it was demolished to make way for a housing project.

He is survived by two sons, Bertram Howard and Floarda Howard, Jr., and three grandchildren.

The Rev. Robert Philip Kreidler, retired priest of the diocese of Bethlehem, died July 24th, near Wynnwood, Pa.

Dr. Kreidler was born in Brooklyn, N. Y., in 1875. He was a graduate of General Theological Seminary, where, in 1932, he received the STD degree. Dr. Kreidler was ordained to the priesthood in 1899, and served churches in New York and Massachusetts. He was rector of St. Luke's Church, Scranton, Pa., from 1912 until his retirement in 1945.

Survivors include a son, a brother, and a sister.

The Rev. Parker Crossby Webb, rector of Holy Trinity Church, Oxford, Md., died on July 26th at Holy Trinity rectory.

Parker Crossby Webb was born in Astoria, N. Y., in 1903. He was a graduate of Williams College, Williamstown, Mass., and General Theological Seminary. Fr. Webb was ordained to the priesthood in 1929 and served churches in New York and Vermont until 1944 when he became chaplain at Kemper Hall, Kenosha, Wis. He served there until 1952 when he went to Kent School, Kent, Conn. He was chaplain at Kent School until 1955, when he became rector of Holy Trinity Church.

He is survived by his wife, Mary Clarkson Webb, two daughters, a son, and his father, the Rev. Charles Henry Webb, retired priest of the diocese of Long Island.

Elizabeth Sacker Davis, widow of the Rt. Rev. Cameron J. Davis, died July 13th, in Cananadaigua, N. Y., at the age of 82.

Mrs. Davis was born and educated in Boston, Mass. Her husband, whom she married in 1900, was Coadjutor of the diocese of Western New York in 1930, and served as diocesan from 1931 to 1947.

Surviving are two daughters, Mrs. Harold A. Jones, Pasadena, Calif., and Mrs. Albert A. Chambers, wife of the rector of Church of the Resurrection, New York, N. Y.; a sister; five grandchildren; and six great-grandchildren.

Ailsie Taylor Ladd, widow of the late Very Rev. William P. Ladd, former dean of the Berkeley Divinity School, died on July 21st, in Washington, D. C.

Mrs. Ladd was born in India in 1885, the daughter of a British colonel. She studied at Cambridge University, England. After marrying Dr. Ladd in 1916 in England, she came to this country where she engaged in the woman's suffrage movement, and social and political interests. She founded the Prospect Hill School for girls at New Haven, Conn.

Surviving Mrs. Ladd are two sons, two daughters, and nine grandchildren.

Sarah Hodgson Torian, archivist of the University of the South, died on July 14th at Sewanee, Tenn. She was the widow of Oscar Noriel Torian, M.D.

Mrs. Torian was born in New York City in 1880. She received her education at Mme. LeFebvre's School in Baltimore. Her interest in historical research led to her election as archivist in 1943. Her father, the late Rev. Telfair Hodgson, had been vice chancellor of the university in the last quarter of the 19th century.

She is survived by a daughter and two grandchildren.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

17th & Spring

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 10; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 10

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: Low Mass 7, 8, 9; Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5;
Sun 8:30

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John Dahl, r
Sun: 8 (low), 10 (high)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed
9:30; Thurs 7; HD as anno; MP 9:30 if no HC;
C by appt; Healing 1st Mon 7:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, P-in-c
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,
7:30 Low Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, P-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays as anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

NAPLES, ITALY & ISLE OF CAPRI

CHRIST CHURCH Via San Pasquale A Chiaia
Rev. Harold W. Johnson, chap., Anglo-Episcopal
Sun HC 8:30, Mat 11; Wed HC 8:30
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
Sun, Mat 11:30



ST. THOMAS' CHURCH
WHITE SULPHUR SPRINGS, W. VA.

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